THE SOULDIERS CATECHISM,

Composed for the

Parliament's Army:

Consisting of two Parts, [illegible] briefly taught:

1 *The Justification* } *of our Souldiers.*
2 *The Qualification* }

Written for the Encouragement and Instruction of all that have taken up Arms in the Cause of [illegible] and his People, especially the [illegible] Souldiers.

Imprimatur. *Ja. Cranford.* 16[illegible]

And now republish'd to satisfie [illegible] *Consciences* in the Grounds upon which the last thorough *Reformation* proceeded.

Contraria juxta se posita clarius elucescunt.

LONDON, Ex-Printed by [illegible] by *R. Taylor* near *Stationers-Hall*, 1[illegible].

SOLDIER'S CATECHISM

To the Right Honourable

Sir George Jefferies

Knight and Baronet,

Lord Chief Justice of ENGLAND,

and one of His Majesties most

Honourable Privy-

Council.

My Lord,

'Tis not so vain to think your Lordship *will* Patronize *a* Libel, *Written on purpose to overthrow that* Wise *and* Happy Establishment *of* Church *and* State, *which is your* Lordships *chief* Care *and* Study *to uphold, and in the doing of which you have been so successful, by a rare and unusual* Temperament *of* Courage, Prudence,

dence, and Impartial Justice, that you have laid greater Obligations upon the Age you Live in, than the Thanks of all Posterity strow'd upon your Memory will be able to pay. But, my Lord, I begg, that with your Lordships Permission it may expose it Self, being, as it is, so great an Instance of the Folly and Impudence of that Cause and Party; for it was owned to be the Genuine off-Spring of the Good Old Cause, and had as much of the publick Sanction to vouch and recommend it to the World, as the pretended Authority by which it was Licensed could give it. Blessed Times indeed! when Men were taught Rebellion as a Principle of Religion, and were armed with those very places of Scripture which forbid Resistance, which it is one great business of this Catechism to do, to Fight against Gods Anoynted, and their lawful King. However, that it may not do that hurt to this Age which it did to the last, and which it was the Design of the Author, and those that set him on work that it should do, I have endeavoured by an wholsom Preface prefixed before it, not so much to mock and ridicule, as seriously to examine and refute the Dangerous and Destructive Principles upon which it proceeds: and I will confess to your Lordship, that I value my self a little, upon Discovering that gross Imposture which hath led aside so many in the present

Copies of Bracton; for that those Words which I have Condemned to be Expunged, were not to be met with in the Original M. S. of Bracton himself, or in the most ancient Copies of his Book, is a thing of which I am perswaded upon so cogent Reason, and upon the Experience of such Corruptions every where to be met with in all ancient Books, even where no cheat or prejudice was intended, by the inadvertency and folly of Transcribers, that I am confident my conjecture will not only approve it self to your Lordship, but that even they that have made use of this place to make the King accountable, and prove the impossible and impracticable Right of the People, a Right which they can never Exercise without Confusion and Bloodshed, and falling out among themselves, and therefore cannot be supposed to be invested with it, will be ashamed hereafter to insist upon it any longer. Certainly, my Lord, it must needs seem very strange, that the same Bracton in one place should tell us, as he does in several others in words to the same effect, That the *King* hath not *parem in Regno*, that he hath no equal in his whole Kingdom, and that he hath no *Superiour* but God alone, as he says expresly in more places then one. And yet another while, That he hath as many Masters as there are *Barons*, sitting in the *House of Lords*. My Lord, If by this or any other Service which I am

capable

capable of doing, I may be thought to have contributed any thing to the publick good; or by laying my poor endeavours at your Lordships Feet, to have given a real, though never so small a Testimony of my hearty thankfulness, for the great Obligations I have received from you, it will be such a satisfaction to me, as I have no Words to express; I am

May it please your Lordship,

Your Lordships most humble,

Obedient and Obliged Servant,

JOHN TURNER.

THE PUBLISHER TO THE READER.

READER,

I Here present you with a Catechism as Ordered, as if it had been compiled by the Assembly themselves, and there is no doubt (if the Author's Name were known) but it was a Master of Assemblies, a Ring-leader of the Fashion, some haughty Competitor of an Ambitious Synod, between a Republican Christ, and a Divine of the Classis, a Sabbatarian Presbyter, or a thorough Reformist, to whom we owe the blessing of so many choice Discoveries, as this excellent Catechism, for I do recommend it, is every where not slightly sprinkled, but richly furnished and provided with.

Reader, I Charge you in the Kings Name, to stand, and declare who you are for, before you pass any further. You are for the King you say,

and so is this *Catechism*, if you will believe it, tho' it was without *Question*, none of the meanest *Instruments* in bringing His *Royal Father* to the *Block*, therefore that *Answer* shall not serve your turn. Are you true to the *Establishment* of *Church* and *State*, to the *Interest* of the *Monarchy*, and the *Church of England*, in Opposition as well to *Geneva* as *Rome*? If you Answer in the *Affirmative*, and Answer truly, (for the *Saints* of this *Age* can take *Sacraments* in *Jest*, and swallow down *Oaths*, which at the same time, by the help of a *Feather*, or a *Finger*, they are determin'd to disgorge again) then you may read this *Catechism*, though worse than the *Radovian*, and more pernicious to the *publick manners*, then the *Dialogues* of *Aretine*, or *L'Escole de fille*, or the late applauded *Ribaldry* of *Aloysia Sigeja*, without any prejudice or danger to your self, because you have an *Antidote* to expel the *Poyson*. You carry *Loyalty* and *Honesty*, and a *true Sense* of *Causes*, *Effects* and *Consequences* about you, and these will be sure to keep you tight and steady against all manner of *Treason* and *Sedition*, and all the *avenues* and *approaches* towards them, because they are indeed a kind of *Practical Non-sense*, and are as destructive of the *Interest* and *Being* of *Society*, as a *false Concord*, or a contra-

diction,

diction, is to the *disparagement* of a *Sentence* or *Oration*. Therefore the more you Read such *horrid stuff* as this, the more you will *Curse* the *Authors* of our late miserable *Troubles* and *Confusions*, the more you will hate and abominate those *Miscreants* of *Men*, who upon so slight and so unwarrantable *Pretences*, durst attempt to shake the best *Establishment*, and destroy the best *Church*, and the happiest *Kingdom*, that the *Sun* ever saw, or that *Wisdom* united with *Justice* could contrive.

For you have here an *Original* of *Rebellion* and *Disobedience* drawn to such perfection, that all the late *Masters* have been forc'd to *Copy* after it, without being able to add any thing new from themselves; so much, as in the drapery, or manner of their *Pieces*, you have the same *Principles*, the *Dependence* of *Kings*, and the *Independent Sovereignty* of the *People* asserted; and indeed it would have been great *Non-sense* to write a *Military Institution* of *Religion* for the use of the *Banditi* in the *Parliaments Army*; If this *Principle* were not first industriously laid down, that it is lawful in some *Cases* for the *People* to resist, for the *Parliament* had no *Power*, but as the Peoples representative, and therefore a *scrupulous Conscience* would have been apt to suggest that the *War* on their their side

was

was unlawful, because no Sword can be wielded by any but the King, or such as are lawfully Commissioned by him. But then again, if the People be really invested with such an Original, or as it is sometimes very pleasantly called, *Such a Radical Power of pulling up the Government by the Roots*, then I see no stop that can be put to Confusion, because the People by the same Reason that they are invested with a Power of resisting, must also be supposed to be the proper *Judges*, when it is reasonable or lawful to resist; otherwise this *Radical Right* will be in vain, because for the *Exercise* of it, they depend still upon a *Superious Power*, which can be no other (question-less) but the King, who will never *encourage* Rebellion against himself. But if they are the proper *Judges* when it is lawful to resist, as well as invested with a *Natural Right* of resisting in all reasonable or lawful Cases; This is but to divide the *People*, who will never be of a *Mind*, and have every Man of them an equal Right of *Judging* for themselves, and every *Party* an equal *Right* of prescribing to the rest, into a *Thousand* several Sects and *Factions*, and to give *encouragement* to every necessitous, revengeful, discontented, ambitious, or opinionative Person, to enflame the

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Publick Peace upon a *Thousand Pretences*, or upon none at all, but only that he is uneasie under present things let them be never so *safe*, so *prosperous*, or so *happy*.

The *Result* of all that can be offer'd in this *Case*, is this; If the *People* have a *Right* of *Judging* when they are aggrieved, when their *Liberties*, their *Properties*, their *Coat*, or their *Spiritual Immunities* are invaded, and of proceeding to resistance in Consequence of that *Judgment*: then the *Prince* is always upon his *good Behaviour*. Nay, his *Patent* doth not run so properly, *Quamdiu se bene gesserit*, as *dummodo bene placita*; For let him behave himself never so well, yet if the People who are his *Judges* shall determine otherwise, his *Authority* ceases when that *Sentence* is past, and when they speak or think most favourably concerning him, yet even then his *Power* is precarious and uncertain, and stands as ticklish as a Scale in *equilibrio* to which the addition of one single grain is immediately able to destroy the *Balance*, and depress the *Scale*.

But if the People are not Naturally invested: nay, if it be against the *Laws* of *Nature*, and the *Ends* of *Society*, that they should be invested with such a *Power* of *judging* and *determining* for themselves,

selves, and of proceeding to force in pursuance of that *Judgment*, then is the *Prince* accountable to none but *God*, and nothing can *justify* or *excuse* resistance, let him behave himself how he will. For the parts of this *distinction* are contradictory to each other; either the *Prince* is accountable to his People for his *Administration*, or he is not, and therefore it is impossible that both of them should, or that one of them should not be true, and yet as in all Contradictory Propositions whatsoever, it is impossible there should be any *medium* betwixt them: so that all the *Question* is, whether it be best for the *Peace*, and happiness of *Man-kind*, that the People should be *Arbitrary*, or that the *Sovereign* should be so, and besides the absurdity of calling him *Sovereign*, who is at the same time supposed to have a *Superiour*; If we appeal to the *Experience* of all *Times* and *Places*, that will determine it on the *Sovereign*'s side.

I do not say, neither indeed do I believe it, That a *Natural Fool*, or a *Downright mad-Man*, hath a right to *Govern* the *World*, or any part of it, because it is *Naturally* impossible for either of them to do it, because they are incapable of *Counsel* or *Deliberation*. Nay, they are incapable of taking *Counsel*, as well as of giving it; and he that

is incapable of either of these, cannot certainly be fit for *Government* in any *Sense* whatsoever: there can be no right of *Government*, but what is *Naturally* possible to be *Exercised*, for this would be a right to do that which implyes a Contradiction to be done: but yet notwithstanding in a *successive Kingdom*, the *Government* is at once considered as an *Inheritance* and an *Office*, the *Inheritance* devolves by right of *Primogeniture*, let the Person succeeding be never so unfit for the *Office*. And this appears sufficiently in the Case of a *Minor* or an *Infant*, perhaps yet lying in his *Cradle*, or dandled in his *Nurses Arms*, who is for the present every whit as unfit to *Govern* as either of the other: and yet by the judgment and practice of all *Ages* in *successive Monarchies*, it hath always been thought more *safe* and *prudent*, as well as it is certainly more *honourable* and *just*, that the *Government* should be put into the hands of a *Guardian* or *Protector*, acting in his *Name*, and invested for the present with the *Exercise* of his *Authority*, then that the *Succession* should be altered either to another *Line*, or to a *Collateral Descendent* of the same *Royal House*: and by the same reason it is better in the two former *Cases*, though the worst and most invidious that can possibly be put, that

the true *Heirs* by *Primogeniture* should not be utterly devested of their right of *Inheritance*, though they be unable to *Exercise* their *Office*, especially if the *King* or *Queen* Deceased, have not consented to any alienation, or have by their last *Will* and *Testament*, appointed *Guardians* or *Protectors* to manage their *Affairs*, because the Reason is the same in all these *Cases*, and that which all things considered is most safe and expedient for five, or ten, or fifteen *Years* in the *Case* of a *Minor*, must of necessity be so in the other two *Cases* for the whole terme of *Natural Life*.

But though the *King* with the consent of his *Estates*, may actually alienate the *Succession* from the true *Heir* either upon this or any other pretence, or upon no reason or pretence at all, so as there can be no remedy against it, because all *Parties* are agreed upon it, and in this *Case* the injured *Party* hath no Power left to do any thing but complain, and it is to no purpose to do so much as that: yet *a facto ad jus consequentia non valet*, the *King* hath done that which he cannot Answer to *God*, and which indeed by weakning the *Monarchy*, is an embesling the *Patrimony* of his *fore-Fathers*, and a betraying that *Trust* which is repos'd in him; for whatever the pretence be,

whether

whether true or false, whether plausible or apparently unreasonable, whether aggravated beyond what *Nature* and the *Truth* will bear or no, as it is the Fate of pretences usually to be, yet the *Monarchy* is always weakned by making the *Succession*, which if it may be altered upon one pretence it may upon another, and the *Form* of *Government* may be altered by the same or like pretences, with those which strike at the *Succession* to it; and besides that, this may, and usually is the cause of great *strife* and *bloodshed* in the *World*: which it is the *Design* of *Government* to prevent, if it be true, that a *Successive Monarchy* is in it self the most perfect *Form* of *publick Administration*, as I do verily believe it is, as being least exposed to *Feuds* and *Animosities*, to *Parties* and *Factions*, that *embroyl* the *World*, and *disturb* the *publick Peace*, and are in their *degree* and *measure* a tendency towards the *dissolution* of all *Government* whatsoever. The *King*, who by his *Office* is the *Father* of his *Country*, and the *Sworn Guardian* of the *publick good*, hath no Natural right to do, or to consent to the doing of that which is so manifestly prejudicial to it.

But yet notwithstanding, that a Natural or a *Lunatick* are forbid by *Nature* to *Exercise Royal*

Authority immediately by themselves, because of an invincible and incurable *Impotence* which renders it impracticable and impossible to be done; yet it is no good *Argument* against the *Exercise* of *Kingly Power*, that a *Prince* is not perhaps altogether so wise as *Solomon*, or so just as *Samuel* in the *Sacred Story*, or *Aristides* in the profane: but on the contrary great failures and miscarriages as well in Point of *Wisdom* as *Justice*, ought certainly to be born with by wise and honest Men, for the sake of *Government* it self, and of the infinitely greater blessings that depend upon it, rather then by illegal and tumultuous *Courses*, to go about to unhing the whole *Frame* and *Fabrick* of a *State*, or to raise or foment such *popular commotions* as commonly bring ruine upon the *Authors* themselves, but to be sure are evermore attended with infinitely greater *Evils* then those, which by such *Remedies* we pretend to avoid. He is no good Man who believes any thing rashly to the prejudice of his *Prince*, or to the diminution of his *Authority* or his *Reputation*, which is necessary to the due *Exercise* and effectual *Administration* of his *Kingly Power*; much less he that makes it his business to spread and propagate such *Evil Reports*; and least of all, he that raises them

them to disturb the Peace, or he that goes about to aggravate and enflame them, when they are actually commenc'd and rais'd: it is for the Peace and Happiness of any *civil Society*, that the *Governours* should be well thought of, well spoken of, highly reverenc'd, valu'd, honour'd, and esteem'd, that their *faults* and *imperfections*, if any are discern'd, should be smother'd, their good, or wise, or just *Actions*, set out with their due advantage, and in their most perfect light, and that their Persons should be had in the utmost *Veneration*. We are not to *speak Evil of the Ruler of the People*: not only for *Gods* sake, whose *Vicegerent* he is, or for his own who sustains so *Lofty* and so *Majestick* a *Character* in the *World*, but also for that of the *Government*, and the *People* themselves, who can never possibly be safe or happy, when the *Prince* or his *Ministers* are in contempt and disgrace.

The *Law* sometimes allows a satisfaction for *infamous Reports*, though the *Reports* themselves be never so true, because it is by no means for the *Health* or *Interest* of *Humane Society*, that one Man should speak evilly or reproachfully of another, be the *Accusation* true or false, in a *World* so full of faults as this is, and where there is so much matter

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ver afforded for Men to fall out and squable, though they speak nothing but *Truth* of one another: and how much less tollerable then is it for a Man to act to the prejudice, or to speak disgracefully to the disparagement of his *Prince*, or his *Superiour*, in whose Reputation the *publick Weal* is concern'd, and in whose disparagement it suffers together with him?

But besides this, as it is with private Persons, that the censures which they undergo are frequently unjust, sometimes, as to the whole thing, but oftner as to the *extent Circumstances* and *Aggravations* of them, so it is much more so with Princes, who being placed upon an *Eminence* above the rest of *Mankind*, have the *Eyes* of all *Men* fix'd upon them, and all that love *detraction* for *detractions* sake; as there are many such to be met with in the *World*, will not spare their Prince when he comes in their way, no more then other *Men*; nay, they will step out of theirs sometimes to bring him in, as looking upon him as a *Noble Prey* for *Envy* and *Detraction* to gorge themselves upon, and valuing themselves upon so great a *Comparison*; For they must be supposed to intimate at least, otherwise it is foolish to condemn our own *faults* and *follies* in other *Men*, that they

they are wiser or juster, or otherwise more pious or vertuous then he: and there is nothing more common in *Experience*, then to see Men not only out of a *Spirit* of *Envy* and *Detraction*, which Reigns very much in the *World*, but out of *Love* to themselves, as much as out of ill will to others, find faults, and pick holes, at a prodigious rate, because upon the *Comparison* they pride themselves in an *Opinion* of their own *Innocence*, *Justice*, or *Wisdom*; and this *Phanour* as it spares not meaner *Men*, so it stops not at the outward apartments of the *Court* it self, but rushes apace into the *sacred presence*, and censures the *Canopy* and the *Chair of State*. For 'tis a mighty happiness, you must needs imagin, and a great relief under the weight and pressure of misfortune, for a *Man* to step into a *Coffee-house* to avoid the *Bayliffs*, and there pity those that are happier then himself, and greater then his *Creditors*: it is a *Comfort*, thinks he, in the midst of all these hardships, that I have not lost my understanding together with my *Estate*, and that I know a little how to *Govern* still, notwithstanding I have been so unfortunate in my *Trade*.

But though this be the great and usual fault of *Innocence*, if *Innocence* may properly be said to

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have any at all, that it is censorious and uncharitable with respect to others, and though he that reproaches another *Man* with *Folly*, does at the same time certainly please himself with an inward *Opinion* of his own Knowledge and Wisdom; and though it may seem absurd for a *Man* to expose and aggravate those faults in another of which he is inwardly sensible himself is guilty, yet in *Experience* it is certain, that some *Men* do vilifie and censure others to walk under that *Covert* the more unsuspected themselves, for *Men* are usually so Charitable to believe, that guilt and censure do rarely go together, and others that are Notoriously guilty, love to asperse every body that comes in their way, and the greater they are, the fitter for their purpose, that they may justifie themselves by great examples, or palliate the heinousness of their own proper guilt by the number and frequency of *Offenders*.

But is it not a shame for all this, that he that hath no *Religion*, no *Principle* of *Action*, should be continually frighting, and alarming his *Neighbours* and *Companions* with the fears of *Popery*, and the Growth of *Atheism*? That he that in his *Shop* or *Ware-house*, lays an unconscionable *Taxe* upon

upon his *Chapmen* by an immoderate gain, that lets out his *Money* to *Extortion*, that Robs the *Fatherleſs*, and Devours the *Widow*, and grinds the *Faces* of the *Poor*, that poſſeſſes an *Eſtate* by *Forgery* or *Perjury*, or Compounds with his *Creditors* for a tenth part, when he is able to pay them the whole of his *Arrear*, that this *Man* ſhould be talking againſt *Arbitrary Government*, and declame againſt his Prince for *Oppreſſion* and *Injuſtice*? Can this be thought reaſonable or fit to be done, by any honeſt, or good, any ſober, wiſe, or underſtanding *Man*? no, certainly, but as in ordinary *Converſation* it is accounted deteſtable, and would in its *Conſequence* prove pernicious and deſtructive of the publick Peace, for every *Man* to be ripping up every *Mans* faults, the certain *Conſequence* of which would be the putting the whole *World* into one common flame; ſo it is ſtill more pernicious in the *Conſequence* of it, to ſpeak evill of a *Governour* or a *Superiour*, in proportion to the *Rank* and *Station* which he holds then of any other Perſon whatſoever, becauſe *Government* is the Civil Band that keeps *Mankind* at *Unity* among themſelves. The only Expedient which *God* and *Nature* have found to keep us, from being a Prey to one another, and

therefore whatever hath a Natural tendency to the weakening or enervating the strength of this, as all uncomely and irreverent behaviour towards our *Superiours* and *Governours* unavoidably hath, does at the same time endeavour to throw down the *Banks*, and let the *Sluces* open for a *Deluge* of *Disobedience*, *Disorder*, and *Confusion*, to enter in upon us, overwhelming all the *Barriers* of *Equity* and *Justice*, and drowning the Distinctions which property hath made.

This is the great *Malignity* with which the *Minds* of *Men* are universally tainted, as well with respect to their *Equals* as *Superiours*, and which can no otherwise be corrected and asswag'd, but by considering calmly and conscientiously the mischiefs which it brings, that there are *vestigia multa retrorsum*, they seldom or never look inwardly upon themselves, to reflect upon those faults of which themselves are guilty, but they look wholly outward upon those of others which they are us'd to magnifie at an extraordinary *rate*, with relation to themselves, they are as Blind as *Beetles*: but when they look outward upon the real or supposed *Crimes* of their *Neighbours* or *Superiours*, neither the *Eagle* nor *Epidaurian Serpent* are half so sharp

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and ſo diſcerning as they; whereas indeed, as in private inſtances there is a reaſonable *Charity* to be uſed, for the better preſerving of our own inward Peace, and of the publick tranquillity of the *World*, ſo there are allowances to be made to Princes, which to private *Offenders* ought not to be given: in private *Injuries* between *Man* and *Man*, where the *Boundaries* of *meum* and *tuum* are tranſgreſſed, there ought to be no protection againſt *legal redreſs*, though, even in this *Caſe*, extremity may ſometimes be *Injuſtice*, but the neceſſity of *State* may excuſe, if not juſtifie ſome *Arbitrary Things*, becauſe publick Intereſt is the meaſure of publick Proceedings, though all that is invidiouſly and maliciouſly repreſented to bring Princes and their Miniſters into the diſpleaſure and hatred of the People, by that means to ſow the Seed of *Diſcord*, and lay a Foundation for *Tumult* and *Diſorder*, were every whit as true, as it is commonly notoriouſly and ſcandalouſly falſe, and ſpoken on purpoſe to blow the Coles of *Diſcontent* into an unnatural Flame of *Civil War*.

For beſides, thoſe *Humouriſts* in cenſure that have been already taken notice of, who out of an affectation of appearing ſhrewd and wiſe,

will be meddleing with *Matters* which they do not understand, and which if they did, they do not belong to them: and besides, those who put the godly side outward, and set a Conscienous Face upon the business, complaining of *Arbitrary Government* in the *State*, that they may be thought to be such Lovers of *Justice*, though at the same time it may be they themselves in their dealings are the greatest of Oppressours, and would squeeze all the *Nation*, as they do their *Correspondents*, if they could any way get it into their power to do it. I say, besides these who do a great deal more mischief, then they themselves it may be do really intend: there is also a third sort of malicious false *Accusers*, who make good use and advantage of the other, and who make it their business to spread false *Stories* to the detriment of the publick, and to put false Colours, and perverse Interpretations, upon the best *Actions*, and the most Just and Honourable *Designs*, and being ambitious, necessitous, or disobliged, they are resolved to run the utmost risque, and to avenge their real or pretended *Injuries*, to advance their unequal or unsatisfyed, and repair their broken *Fortunes* upon precious pretences, though with the Ruine of every

Name

Name and Thing, whatever is moſt Innocent, or moſt inviolably Sacred.

And certainly, we cannot find any where a more convincing *Teſtimony* of this, then in his preſent *Majeſty*, the beſt of Kings; a Prince ſo truly admirable in every reſpect, and ſo compleatly furniſhed with all Princely Vertues, that no *Antiquity* can afford his parallel, and Poſterity ſeems already to complain, as having too great an Example ſet before Her; a Prince for *Wiſdom*, far exceeding the wiſeſt of his *Anceſtors*, and for *Goodneſs*, every moment, by new Inſtances of *Grace* and *Mercy*, as it were excelling and ſurpaſſing himſelf. And yet this very Prince, as *Gracious* and as *Merciful* as he is, and as juſtly as he deſerves the *Title* which he wears, of *the Great Defender of the Faith*, yet has not eſcaped the Poyſon of malevolent Tongues, nor been able to avoid the *Republican Imputation* of a *Deſign* to introduce *Popery* and *Arbitrary Government*, the one of which is not more diſagreeable to his undoubted *Intereſt*, which is beſt preſerved, by preſerving the *Eſtabliſhment* as it was left him by his *Anceſtors* of *Bleſſed Memory*, then it is to the Natural Grain and Temper of his *Royal Mind*, which is ſo merciful, that it is hardly juſt by a

too

too strong Propensity to forgive, and hath been so far from straining the *Prerogative*, that in many *Instances* he hath departed from it, and condescended to satisfie the importunity of his *Subjects*, though to the diminution of his own just greatness and power. And for the other, let his constant adherence to the *Protestant Interest* while he was abroad, notwithstanding the *Importunities* and *Temptations* of the other Party, which was the only Party then in view that was in any likelyhood of affording him Relief. Let his frequent *Declarations* and *Professions* since his happy *Restauration*; let his constant readiness to condescend to any thing in *Parliament*, that might tend to the security of the *Establisht Religion*; let the Honours and Preferments bestow'd upon those learned *Men*, who have done the best Service against the *Church* of *Rome*; let the severe and vigorous Prosecution of the *Laws* in all parts of the Kingdom, notwithstanding that by the severity of those *Laws* themselves, and by the small number, in Comparison, of those that are to feel the smart and rigour of them, the Penal Statutes fall heavyer on the *Romanists*, then upon any other sort of *Recusants* or *Dissenters*. Let all these speak the *Character* of our excellent Prince,

Prince, and Proclaim them as he is a true Son, and a resolute assertor of this *Church*, as well as a most tender Parent, and a most indulgent Father of his *Country*.

These were the very *Artifices* and *Pretences* that brought the *Royal Martyr* to the *Stake*, *Popery* and *Arbitrary Government* were then the Cry, and they are the Ground upon which our *Catechist* proceeds: but if you would know in those Days what was the true meaning of *Arbitrary Government*, it was this, It was not that the King screw'd up the Prerogative too high, that was the true Cause of the late *Civil War*, which might in all *Humane Probility* have been avoided, had he kept his own Power as entire as he receiv'd it; but that he parted with so much, to satisfie a sort of Men that were resolved beforehand not to be satisfy'd with any thing, but the final overthrow of *Church* and *State*, that it was in their Power not only to demand the rest, but to Dispute it with him if it were deny'd, whose the small Remnant of *Sovereignty* should be: and because he would not part with this as easily, and as frankly as he had done with the other, this was the *Arbitrary Government* they complain'd of. And if you would know what the *Popery* was,

was, the *Arbitrary Government* will explain it to you, it was every thing that served to support this *Arbitrary Government*, it was the *Church of England*, the *Bishops*, the *Liturgy*, the *Ceremonies*, the *Establisht Discipline*, and the admirably well regulated *Ecclesiastical Order*, which because it was an *Enemy* to *Anarchy*, and *Confusion*, to *Enthusiasme*, to *Faction*, and *Republican Designs*, therefore was it branded with the Name of *Popery*, as this honest *Catechism* will more plainly show you; and we know that even in these *Times*, in the esteem of a *Dissenter*, every thing is *Popery*, which is not *Separation*.

But whether the comely and regular *Establishment* of our *Church*, or their unreasonable and groundless *Separation* from it upon infinite pretences, which can never be satisfy'd, and into *Sects* without number, which will admit no end; whether of these two make most for the security of the publick Peace, and of our *Liberties* and *Properties* that are so much in danger, if we will believe the *Insinuations* of some turbulent *Men*, or *Men* of brain-sick *Jealousie*, that know not when they are safe. Let the event of those Wars, to which this *Catechist* sounded an alarme, compar'd with the quiet and tranquillity which

we

we now enjoy, and the Confuſions into which the ſame *Jealouſies*, the ſame *Fears*, and *Principles*, and *Pretences*, had like very lately to have brought us back again, and the happy Face of our *Affairs*, now all things move quietly upon their antient Hinges, and ſtand again firmly upon their old Foundation. Let all this *Experience* determine the controverſie between us, and let the *Memory* of what is paſt engage us for the future in a more ſtedfaſt *Obedience* to the *King* and his *Laws*, as well in *Sacred* as in *Civil Matters*, by which alone thoſe Confuſions can for the future be happily prevented, that Slavery avoided, and that *Arbitrary Yoak* of the meaneſt of the people kept from gauling our *Liberties* and our *Necks*, under which our *Fathers* groan'd, like the *Iſraelites*, oppreſt by the *Task-Maſters* of *Egypt*, and from which we were delivered by a mighty Hand and an out-ſtretched Arm, and by a Turn of *Providence* every whit as ſignal, remarkable and miraculous, as the deliverance out of *Ægypt* was.

I ſhall not ſtand to make particular Remarks upon all the baſe Reflections which this *Pamphlet* beſtows upon the late *King* and his *Miniſters*, not ſparing to put it into the *Souldiers Mouths*, to

repeat the very Names of some of the Kings Friends by heart, the better to expose them to *Military Rage*, and make them the fairer Mark for the Rabble in their fury, if they should chance to meet with any of them; But there is one thing besides this Principle of Resistance, or rather it is a weak attempt to make it appear more plausible to the World, which because it pretends to *Argument*, shall receive an *Answer* though it scarce deserve it: *p.* 5. you will find our learned *Catechist* putting an hard *Question* to his *Parliament Souldier*, *How can you that are* Souldiers, *Answer that place of* Paul? *Rom.* 13. 1, 2, 3. to which the *Souldier* is taught to Answer among other things, which I leave to Answer and Expose themselves. 'That they are grosly mistaken 'which say, the King is the higher Power. In-'deed, he is the highest Person in his Domini-'ons, but the *Laws* and *Courts* of the Kingdom 'are above him in Power, and the King himself 'is limited and subject to the meanest *Court* in 'the *Land*. Therefore surely the *High Court* of 'Parliament must needs be the higer Power, 'which not to obey, is to resist the *Ordinance* 'of God. In Reply to which, though it may be sufficient to demand, who is the higher Power

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in the *Intervals* of *Parliament*? Or how comes it to paſs, that the King ſhould be inferiour to the *Parliament*, when it is ſo plain in the conſtant practice and uſage of this Kingdom, that the Power of Calling, Adjourning, Prorogueing, and Diſſolving of Parliaments is wholly ſeated in the King, and he may create or annihilate them as he pleaſes? How comes the Parliament to be the Supream Power, who cannot make a Law without the Kings aſſent, which is the thing that gives it its Force and Obligation; no, nor execute it neither as Parliament-Men, but only as the Kings Juſtices, Officers, or Miniſters, in the Kings Name, and by his Authority? Or if this be true, How came the three Eſtates to be ſo groſly miſtaken, or to part ſo eaſily with their Prerogative as they did? when in the 12. *Car.* 2. *c.* 30. they Petitioned His Majeſty that it might be, not Enacted, but Declared as a thing that was always in it ſelf true: 'That by the 'undoubted and fundamental *Laws* of this 'Kingdom, neither the *Peers* of this *Realm*, nor 'the *Commons*, nor both together in *Parliament*, 'nor the *People* collectively, or repreſentatively, 'nor any other perſons whatſoever had, have, 'hath, or ought to have, any *Coercive Power* over

'the persons of the Kings of this *Realm*. But instead of asking these Questions, any one of which involves in it a sufficient Answer to the wise reply of this *Polemical Divine*, the *Parliament Souldier*: I shall only consider briefly from whence he had this Notion, and we shall find our *Souldier* to be not only a profound *Divine*, but also a great *Lawyer* into the bargain; For this *Souldier* was *Bracton*, now newly Listed in the *Parliament Service*, but when we have taken him from his *Tutor*, and examin'd him a part, we shall see presently that he will fly from his Colours. The *Souldier* tells you, 'Indeed he is the 'highest Person in his Dominions, but the *Laws* 'and *Courts* of this Kingdom are above him in 'Power, and the King himself is limited and 'subject to the meanest *Court* in the Land; which is but a Translation of those Words of *Bracton*, as they are usually Reputed: though I believe them no more to be *Bractons*, then they are mine. *Rex autem habet superiorem Deum, item legem, per quam factus est Rex, item curiam suam.* And if it were true, yet according to the same Writer, whoever he is, it will not extend to the *Commons*, who are known to be no *Court* of *Judicature*, but only to the *Comites* and *Barones*, that

that is, the *House of Lords*, as he immediately afterwards explains it. The whole place of *Bracton*, as it is usually represented, runs thus: *Lib. 2. c. 16. De chartis vero Regiis & factis regum non debent nec possunt Justiciarii, nec privatæ personæ disputare; nec etiam si in illa dubitatio oriatur, possunt eam Interpretari, & in dubiis & obscuris, vel si aliqua dictio duos contineat sensus Domini Regis erit expectanda Interpretatio & voluntas, cum ejus sit Interpretari, cujus est concedere, & etiam si omnino sit falsa propter rasuram, vel quia forte signum appositum est adulterinum, melius & tutius est quod coram ipso Rege procedatur ad judicium. Item nec factum Regis, nec Chartam potest quis Judicare, ita quod factum Domini Regis irritetur, sed dicere poterit quis, quod Rex justitiam fecerit & bene, & si hoc, eadem ratione quod male, & ita imponere ei quod injuriam emendet ne incidat Rex & Justiciarii in judicium viventis Dei propter injuriam. Rex autem habet superiorem Deum, item legem per quam factus est Rex, item curiam suam, viz. Comites, Barones, quia Comites dicuntur quasi socii Regis, & qui habet socium, habet Magistrum, & ideo si Rex fuerit sine fræno, id est, sine lege, debent ei frænum ponere, nisi ipsimet fuerint cum Rege sine fræno, & tunc clamabunt subditi & dicent, Domine Iheſu, &c.* That is, Of the Sense of the Royal Grants or

Charters

Charters no *Justiciary*, nor any private person, ought to take upon him to determine, neither may they Interpret them if any doubt arise, but in all doubts or difficulties of this Nature, we are to expect the Resolution of the King himself, since he is the fittest Interpreter of his own Grants: or if the Writing be Corrupted by the scratching out of any thing which was inserted; or if it be stamped with a Counterfeit Seal, yet in this Case also it is best and safest to have the Matter heard before the King, that so he may signifie his Royal Pleasure in it; neither may any Man take upon him to Judge in such wise, either of the Kings Action, or of his Deed or Charter, so as to make them void, and of no Effect. But it may be objected, that a Man may commend the Kings Action, and if so, he may also discommend or disallow it too (for in both Cases, he equally takes upon him, the Character of a Judge) and may admonish the King to amend his Fault, that so the King and his Justices may not fall into the Judgment of the living God for the wrong they have done. (But God is superiour to the King, and so is the Law that made him King, and the *Court* of *Judicature* consisting of Earls and Barons,

rons, which Earls in *Latin*, are called, *Comites*, as much as to say, the Companions of the King, and he that hath a Companion, hath a Master or Director: and therefore if the King be unbridled, that is, *Arbitrary* and *Lawless*, it is their Duty to put a Bridle upon him) unless they have a King that will admit of no Bridle, or Restraint, and then the Subjects shall cry out, and say, *I Lord Jesu*, &c.

This is the plain and genuine Sense of these Words, and I have included that part of them from whence our Author borrows his Opinion, that the High Court of Parliament is superiour to the King, in a *Parenthesis*, the better to let you see, that if it be wholly left out, as I make no Question but it ought to be, then this Writer will be consistent to himself; but otherwise in the same breath, which is hardly to be supposed of so great a *Lawyer*, and so wise a *Man*, he is guilty of a great and palpable Contradiction, making the King *Arbitrary* and *Accountable* at the same time, besides the apparent foolishness of that Expression, *Qui habet socium, habet Magistrum*; He that hath a Companion hath a Master: as if an Equal and a Superiour were the same; or as if any Man in the Kings Dominions, were in

any

any respect equal to the King; or as if not only the Whole *House of Lords*, but any single *Member*, of it were invested with a Power of checking and controuling him, and then it follows, *Et ideo si Rex fuerit sine fræno*, i. e. *sine lege, debent ei fræna* (i. e. *legem*) *ponere*. If the King be without a Bridle, that is, without Law, it is the Duty of this Court to make a Bridle for him, that is, a Law to restrain him, for he Interprets *fræna* by *lex*, which against all Law, and the constant practice of all Times, puts manifestly the Legislative Power into the hands of the *Peers*, not only without the *Commons*, but without the King too.

Again, how is the Law superiour to the King? can the Law call him to account? Then there are other Remedies besides Prayers and Tears, which is the only Remedy that *Bracton* prescribes. No, the King is the Life and Soul of the Law, all Law is Executed, and all Justice Administred in the Kings Name; and if the King of *England* could Dye, as the *Maxim* tells us he cannot, the Law and Justice would Dye together with him, and without his Authority as well to Execute as make it, it is but a Dead Letter without any Life or Motion. What is the

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meaning of the Word *Superiour*, is the Law *Superiour* to the King in the ſame Senſe, and are the *Comites* and *Barones Superiour* to the King in the ſame Senſe, that God himſelf is? If they be, then the Law may put him to Death, and ſo may the *Comites* and *Barones*. For it is granted that God does do it by the courſe of Nature, and may do it by his Judgments whenever it pleaſes him; But if neither the Law, nor any Court of *Judicature*, be in this Senſe Superiour to the King, tho' theſe Words themſelves were to determine the Caſe: For certainly *frænum ponere*, does not ſignifie to Kill and Slay; then this is a Word of an *Homonymous* and *Equivocal*, that is a fallacious and uncertain ſignification. But laſtly, What if the King will not let them put the Bridle on when they have made it? Why, then there is a Bridle made to no purpoſe. For it follows, *Niſi ipſimet fuerunt cum Rege ſine fræno*: unleſs they have a King that will not be Ruled, *& tunc ſubditi clamabunt & dicent Domine Jeſu*, &c. Then they have no Remedy but Prayers or Tears. Now this King without a Bridle, is without Queſtion to be underſtood of the King of *England*, not of the *French* King that now is, nor of the *Grand Seignior*, or *Sophy* of *Perſia*, or the great

Mogul, and his whole Book, being written concerning the Laws of *England*, it is as much as to say, That by the Laws of *England*, the King is unaccountable, and the Subjects in Case of Oppression, or notorious Injustice, have no Remedy but Prayers and Tears, which is a flat contradiction to what went before, as well as to the whole tenour of his Book throughout; For so he tells us in another place, *Omnis quidem sub eo, & ipse sub nullo, nisi tantum sub Deo*, He is Superiour to All, and subject to none but God: And in another, *Nemo quidem de factis suis præsumat disputare, multo fortius contra factum suum venire*, Let no Man presume to call his Actions in Question, much less actually to resist his pleasure: and more then once he tells us in Case of Injury from the King, *Satis sufficet ei ad pœnam quod dominum expectet ultorem, and cum superiorem non habet nisi Deum, satis erit illi pro pœna quod Deum expectet ultorem*, that is, Since the King hath no Superiour but God, it is enough, instead of punishment from Men, that God shall Judge him and avenge the wrong. So that upon the whole Matter, I conclude, that these Words which I have enclosed in a *Parenthesis*, and which are so flatly contradictory, not only to that place it self, but to the whole tenor

of

of this *Lawyers Writings*, which are so silly and so shallow in themselves, and so unworthy the Pen of so great and wise a Man, and which being wholly taken away, the Sense will not only suffer no Injury, but will receive a manifest advantage, and will become consistent to itself.

I say, I conclude from this, that these words are not *Bractons*, but the Marginal Animadversion of one of his Readers, who differed in Opinion from him, and was a Friend to the Power of the *Barons*, for the *Commons* made no such noise in those days, notwithstanding that *Bradshaw* in the late Kings Tryal, and *Sidney* in his Papers, produced in his own, have urged these Words contrary to the ultimost Sense which they will bear, to prove the Original Right of Government to be in the People, and this being thought afterwards by an unskilful *Transcriber*, to be not a *Marginal Note*, but an *Omission* which ought to be inserted: it was afterwards imbodyed into the Book it self, then which there is nothing more ordinary in all ancient Books, as all that are *Critics* in these Matters, understand very well. And this is that which they call a *Gloss*, or *Glossema*.

This is my Judgment of this place, and a Judgment founded upon so weighty Reason, and so much Experience, that I hope it will take place, as it ought to do in the World, and silence all those Arrogant Pretenders to more skill in Law then comes to their share, who will needs from this place infer contrary to the Expres Declarations of so many other plain places in the same *Author*, that the Kings of *England* are accountable to their Subjects.

I shall conclude with telling you, that I would not have consented to the publishing so *Seditious a Libel* as this is, did I not think its Impudence and Folly to be such, that to give it the utmost and the most publick Light, was the best way to expose the Principles upon which it proceeds, and with my Prayers to God, that he would preserve all His Majesties Subjects, and the Subjects of all Governments whatsoever in the whole World, from the Poyson and Danger of such, no less foolish, then wicked and detestable Positions, as are maintained in this Book: that he would Inspire us with a Spirit of Charity and Good Will towards one another, and with a Gift of discerning the things that make for our Peace; and that the King may be long happy in an Obedient People, and the People flourish and enjoy themselves and one another securely, under a Wise, Gracious, and Victorious King.

J. T.

THE SOULDIERS CATECHISM

Composed for the

Parliaments Army.

QUESTION.

WHat Profession are you of?

Answer. I am a Christian and a Souldier.

Q. *Is it lawful for Christians to be Souldiers?*

A. Yea doubtless: we have Arguments enough to warrant it.

1. God calls himself a Man of War, and Lord of Hosts.

2. *Abraham* had a Regiment of 318 Trained Men.

3. *David*

3. *David* was imployed in fighting the Lords Battels.

4. The Holy Ghost makes honourable mention of *Davids* Worthies.

5. God himself taught *David* to fight.

6. The noble gift of valour is given for this purpose.

7. The New Testament mentioneth two famous Centurions.

8. The Baptist doth not require the Souldiers to leave their profession, *Luke* 3. 14.

9. Many comparisons are taken from this Calling in the New Testament.

10. There have been many famous Martyrs of this profession.

Q. *What does our Saviour mean then by those words?* Mat. 5. 39.

A. 1. Christ there only forbids private revenge and resistance.

2. Scripture is the best Interpreter of Scripture: we know that other places of Scripture do warrant taking up of Arms in some Cases.

Q. *What side are you of, and for whom do you Fight.*

A. I am for King and Parliament: or, in plainer termes:

1. I Fight to recover the King out of the hands of a Popiſh Malignant Company, that have ſeduced His Majeſty with their wicked Counſels, and have withdrawn him from his Parliament.

2. I Fight for the Laws and Liberties of my Country, which are now in danger to be overthrown by them that have long laboured to bring into this Kingdom an Arbitrary, and Tyrannical Government.

3. I Fight for the preſervation of our Parliament, in the being whereof (under God) conſiſts the Glory and Welfare of this Kingdom; if this Foundation be overthrown, we ſhall ſoon be the moſt ſlaviſh Nation in the Chriſtian World.

4. I Fight in the defence and maintenance of the true Proteſtant Religion, which is now violently oppoſed, and will be utterly ſuppreſt in this Kingdom; and the Popiſh Religion again advanced, if the Armies raiſed againſt the Parliament prevail.

Q. But is it not againſt the King that you Fight in this Cauſe?

A. No surely: yet many do abuse the World with this base and absurd objection: our only aim is,

1. To rescue the King out of the hands of his and the Kingdoms Enemies; and to maintain his Honour and just Prerogatives.

2. We endeavour to defend that which the King is bound to defend, both by his Oath and Office.

3. We take up Arms against the Enemies of Jesus Christ, who in His Majesties Name make War against the Church and People of God.

4. If the King will joyn himself with them that seek the ruin of his people, and the overthrow of Religion, surely both we and all good Subjects, may lawfully stand in the defence of both; as the People did against King *Saul* in the case of *Jonathan*, 1 King. 14. 45.

5. We do no more then what our Brethren of *Scotland* did, when they came into this Kingdom with an Army some three or four years since; whose Action the King and both Houses have cleared from all Rebellion, and they

they remain justifyed in what they then did, to all Posterity, by an Act of Parliament.

Q. *Hath not the King published many Protestations that he will maintain our Laws, Liberties, and Religion? why then do we fear the subversion of them?*

A. 1. Many things have been published in His Majesties Name, which in all probability he never saw or knew of.

2. Though the King himself may intend really and well, yet the Sons of *Zervia* are too strong for him.

3. It is not to be imagined that a Popish Army will defend the Protestant Religion, or lawless Libertines, the Laws of the Land.

4. We find by woful experience that he hath many ways failed in divers of those large Promises and Protestations, notwithstanding that God had been so often called to Witness.

5. They say it is a *Maxim* now at Court, that Faith is not to be kept with *Hereticks*, and such, do some there, account all true Protestants.

Q. *How can you that are Souldiers for the Parliament answer that place of Paul?* Rom. 13. 1, 2, 3. *&c.*

A. 1.

1. That place requires not Obedience to any unlawful Commands, neither doth any other place of Scripture, we are no further to obey Man, then may stand with the Will of God.

2. They are grosly mistaken which say the King is the highest Power. Indeed he is the highest Person in his Dominions, but the Laws and Courts of the Kingdom are above him in Power, and the King himself is limited and subject to the meanest Court in the Land. Therefore surely the *High Court of Parliament* must needs be the higher Power, which not to obey, is to resist the Ordinance of God.

3. Suppose the King were the higher Power, yet if he shall intend or permit the ruine of his Subjects, both Nature and Grace allows people to preserve themselves.

4. If the King be the higher Power by Constitution, yet is his Power now in other hands by Usurpation. The Queen, *Jermin*, *Bristol*, *Digby*, *Cottington*, *Windebanke*, *Porter*, and many others, have for a long time, and do still manage the greatest Affairs of the King-

Kingdom: so that it were a miserable thing to be subjected in Conscience (as that Text imports, if some Mens exposition might pass for Orthodox Divinity) to such Enemies and Incendaries both of Church and Commonwealth.

Q. *What is it that moves you to take up Arms, and to ingage your self in this Civil War.*

A. 1. The Love I bear to my Country.

2. The preservation of our Parliament, Laws, and Liberties.

3. The Defence of our Religion against Popery.

4. The Care of our Posterity.

5. The general forwardness of all good People.

6. The consent, and provocation of all Gods Ministers.

7. The Command of the Parliament, which is the higher Power.

8. The necessity that now lies upon all that fear God in the Land.

Q. *What do you think then of those Protestants which sit still, and do not put forth themselves in these times?*

A. 1.

A. 1. Either they are not convinced of the necessity.

2. Or they are but luke-warm Professors.

3. Or they are of base and private Spirits.

4. Or they are faint-hearted Cowards.

5. Or they are secret Enemies to God and his Cause.

Q. *What danger are such Neuters in?*

A. 1. God takes special notice of their disposition and carriage, and will deal with them accordingly.

2. In Gods account all such are Enemies; they that are not with him are against him.

3. They deserve neither respect nor protection from Church or Commonwealth.

4. They are in danger to be spued out of Christs Mouth, *Rev.* 3. 16.

5. They are directly under that dreadful Curse which the Angel of the Lord denounced against *Meroſh*, Judg. 5. 23.

Q. *What say you then of those Protestants, which Fight on the other side, and joyn with the Enemies of our Religion, Parliament, and Country?*

A. 1.

A. 1. I say, That they are unworthy the Name of Protestants.

2. I say, That they maintain the Cause of Antichrist.

3. That they are the shame and blemishes of Religion.

4. That none of their Weapons shall prosper, *Isa.* 54. 17.

5. That God will utterly undo them, *Zeph.* 3. 19.

6. That their Swords shall enter into their own hearts, *Psal.* 37. 15.

7. That all the Blood that has been shed lies upon their score.

8. That they are in the High-way to Perdition without Repentance.

Q. *What is the reason think you, that so many Protestants, of all degrees, joyn with our Popish Enemies?*

A. 1. Many are only Protestants in Name, but indeed are Papists, or Atheists in heart.

2. Many are drawn in to joyn with that Party out of a base fear of suffering in their Estates, supposing the Kings side would be the safest.

3. Many to avoid the Justice of Parliament, have hazarded the ruine of their Country, to save themselves from their deserved punishment.

4. Many have ingaged themselves with the Kings Party, in hope to make up their broken Fortunes.

5. Many for fear of Reformation, which they are not able to endure, and therefore joyn with them that oppose it.

6. Many out of a desperate Spirit of Malignancy, and an implacable enmity against the people of God, and all goodness.

Q. *What is it that you chiefly aim at in this War?*

A. 1. At the pulling down of *Babylon*, and rewarding her as she hath served us, *Psal.* 137. 8.

2. At the suppression of an Antichristian Prelacy, consisting of Archbishops, Bishops, &c.

3. At the Reformation of a most corrupt, lazy, infamous, superstitious, Soul-murdering Clergy.

4. At the advancement of Christs Kingdom, and the purity of his Ordinances.

5. At the bringing to Justice the Enemies of our Church and State.

6. At the regulating of our Courts of Justice, which have been made the seats of iniquity and unrighteousnes.

7. At the upholding of our Parliaments, which are the Subjects best Inheritance, and the Crown of our Nation.

8. At the preservation, and continuing of the Gospel to our posterity, and the Generations to come.

Qu. *What hopes have you of prevailing in this Cause?*

A. We have encouragements enough to assure us of good success; there be many Arguments to confirm our hope.

1. From the justnes and goodnes of the Cause.

2. From the Course that hath been taken.

3. From the Condition of those that are engaged in the busines.

4. From the Quality of our Enemies.

5. From the Chearfulnes of most Mens Spirits in this Action.

6. From the many Defeats and Victo-

ries already given and obtained.

7. From the assistance of our Brethren of *Scotland.*

8. From the Covenant which all the well-affected of the Kingdom have entred into.

Qu. *Explain these more particularly and in order, and first shew me what hopes you conceive from the goodness of the Cause?*

A. 1. A good Cause puts Life and Courage into Mens Hearts.

2. A good Cause hath GOD ever siding with it.

3. A good Cause daunts and dismays the adverse Party.

4. A good Cause will undoubtedly prevail at last.

Qu. *What is your encouragment from the Course that hath been taken?*

A. 1. In that all fair and Christian Ways have been attempted before we took up *Arms.*

2. In that the Lord was solemnly and generally sought unto before this business was undertaken.

3. In that it was undertaken with good advice, and is guided by a multitude of *Counsellors.*

4. In

4. In that it is still followed with the Prayers and Humiliations of all the faithful in the Land.

Qu. *What hope have you from them that are engaged in this War?*

A. 1. Because all the faithfull and godly Ministers of the Kingdom, do side with us in this Cause.

2. Because the most of our Commanders are Men of dis-engag'd and publick Spirits.

3. Because our Men generally are so full of Courage and Resolution.

4. Because we have so many Godly and Religious Souldiers in our Armies.

Qu. *What from the Quality of your Enemies?*

A. We may conclude that God will not prosper them.

1. Because they are for the most part Papists and Atheists, with whom we have to deal.

2. Because they are generally the most horrible Cursers and Blasphemers in the World.

3. Because they are for the most part inhumane, barbarous, and cruel.

4. Be-

4. Because they are Enemies to God, and the Powers of goodness, and therefore the Lord will scatter them.

Qu. *What do you gather from the chearfulness of their Spirits that are of your Party?*

A. 1. 'Tis an Argument that God hath raised his Servants to do some great Work, *Psal.* 149. 5. 9.

2. 'Tis an Argument that God will prosper those whom he hath made so willing, *Judg.* 5. 2.

3. 'Tis an Argument that such as are so willing and chearful in this business, will go on Couragiously.

4. 'Tis an Argument that they are so well assured of the goodness of their Cause, that they will live and dye in it.

Qu. *What do you conclude from the good success that your side hath already had?*

A. 1. That Almighty God declares himself a Friend to our Party.

2. That he hath already much abated the Courage of our Enemies.

3. That we have all the Reason in the World to trust God for the future, who hath done so much for us.

4. That

4. That the Lord will glorify himself more and more in his Churches behalf.

Qu. *What hopes have you from your Brethren of Scotland?*

A. 1. We have cause to acknowledge Gods great Mercy in bringing them to our assistance at this time.

2. Their numbers and preparations are great; and they are a Courageous and Warlike Nation.

3. They have given sufficient Testimony of late of their love and faithfulness towards our Nation.

4. They are as much concerned in this Quarrel as we, and are resolved to joyn with us in it.

Qu. *But what grounds have you to comfort your selves from the National Covenant, which you say so many have entred into?*

A. 1. Because it is a Testimony of our general Humiliation, and a good beginning of Reformation.

2. Because it is the joy and desire of all good Christians throughout the Land.

3. Because Popery never received so deadly

lly a Blow in this Kingdom, as by this Covenant.

4. Because all the Parliaments Affairs have prospered well since the Covenant was taken, Witness our many Victories and Successes: As 1. *Glocester*. 2. *Newbury*. 3. *Winchby*, near *Horne-Castle*. 4. *Hull*, the same day. 5. *Lincoln*. 6. *Gainsborough*. 7. *Arundel-Castle*. 8. *Nantwich*. 9. *Alsford* near *Winchester*: Besides many other Defeats given the Enemy, and divers other places of lesser note recovered, without any considerable loss on our side.

Qu. *But is not a lamentable thing that Christians of the same Nation, should thus imbrue their hands in one anothers Blood?*

A. I confess it is: But as the Case now stands, there is an inevitable and absolute necessity of fighting laid upon the good people of the Land.

1. Is it not high time to stand upon our Guard, when our Enemies have drawn their Swords upon us, to invade our Persons, and whatsoever is dear to us?

2. God now Calls upon us to avenge the Blood of his Saints, that hath been shed in the Land,

Land, and those many outrages which have been committed against his Servants.

3. The whole Church of God Calls upon us to come in to the help of the Lord and his People against the mighty.

4. Our Children and Posterity Call upon us to maintain those Liberties, and that Gospel, which we received from our fore-Fathers.

5. We are not now to look at our Enemies as Country-men, or Kinsmen, or fellow-Protestants, but as the Enemies of God and our Religion, and siders with Antichrist; and so our Eye is not to pity them, nor our Sword to spare them, *Jer.* 48. 10.

Qu. *There are a great many on the Kings Party that have been held honest Men, &c. will your Sword make no difference between them and others?*

A. 1. If they joyn themselves with the Malignant Party, we cannot know them from Malignants.

2. It is to be feared, that such were never of us, because they are so cruel against us: Hypocrites commonly when they are unmaskt, prove the most dangerous Enemies.

Qu. *Who do you think were the Authors and Occasioners of this unnatural War?*

A. 1. The Jesuits, those Fire-brands of mischief, with all the Popish Party.

2. The Bishops, and the Rotten Clergy, with all the Prelatical Party.

3. The Delinquents, that were not able to abide the Tryal of Justice, with all the Malignant Party.

4. The formal Gospellers of the Kingdom, that hate a Reformation, with all the Atheistical Party.

Qu. *Do not many of them that you count your Enemies, stand for Religion as well as you?*

A. 1. Surely they are mad, that think the Papists will fight in Defence of the Protestant Religion.

2. They are very simple, that expect any Care of the true Religion from the Prelates and their Party, who have been the grand Persecutors of it.

3. Neither is it to be imagined, that Men so loose, lewd, and wicked, as most of your Cavaliers are, should really intend the Preservation of Religion, or any thing else that is good.

4. We

4. We know the Earl of *Newcastle* pretends that he Fights for Religion, yet his Army is for the most part Popish, and he said not long since, That Men might talk of Religion, and so forth, but Religion of it self was but an ayry Thing.

5. Their rage and madness against those that they know to have been most zealous and forward in the maintenance and profession of the Protestant Religion, doth sufficiently shew how Cordially they stand for Religion.

6. Indeed they do stand for Religion, but just as the *Ephesians* stood for *Diana*, Acts. 17.

1. They stand for a Popish Prelacy.

2. They stand for an Ignominious Clergy.

3. They stand for the Soul-starving Service-Book.

4. They stand for a Company of stinking Ceremonies.

5. They stand for abominable Monuments of Idolatry.

6. They stand for unchristian Liberty.

Qu. *Do you think that there will be a Reformation of these things before we shall enjoy any Peace?*

A. Yea doubtless: and I gather it from these Reasons.

1. Because Gods anger is let loose upon this Nation for these things.

2. Because about this time hundred Years Popery was suppressed in this Kingdom; and it is noted, that every Century, or hundred Years, hath produced great alterations in the Church.

3. Because it is Reformation that our Enemies do most fear.

4. Because the Devil and his Instruments do so bestir themselves at this time.

5. Because all the reformed Churches in Christendom Pray for and expect our Reformation.

6. Because the measure of our Enemies Iniquity is now full.

7. Because a solemn Oath and Covenant is taken to that purpose.

The Second Part of the Souldiers CATECHISM.

Question. *WHat are the Principal Things required in a Souldier?*

Answer. 1. That he be Religious and Godly.

2. That he be Couragious and Valiant.

3. That he be skilful in the Military Profession.

Qu. *How do you prove that our Souldiers should be Religious.*

A. 1. By Scripture: *Deut.* 23.9. *Luk.* 3.14.

2. Besides, there be many Reasons to confirm it.

1. Because they lie so open to Death.

2. They stand in continual need of Gods assistance.

3. They fight for Religion and Reformation.

4. God hath rais'd them up to Execute Justice.

5. Men may be as Religious in this Profession as in any other.

6. We read of brave Souldiers that have been very Religious.

7. A well order'd Camp is a School of Vertue, wherein is taught: 1. Preparation to Death. 2. Continency. 3. Vigilancy. 4. Obedience. 5. Hardineſs. 6. Temperance. 7. Humility. 8. Devotion, &c.

Qu. *Who do chiefly offend againſt this Rule?*

A. 1. Such Souldiers as give themſelves to whoring and uncleanneſs.

2. Such as uſe to Swear, and Blaſpheme the Name of God.

3. Such as follow that Swiniſh Sin of Drunkenneſs.

4. Such as plunder and ſteal whatſoever they come near.

Qu. *Are not theſe things tollerable in Souldiers?*

A. No more in them then other Men: the Scripture ſaith generally to, and of all Men whatſoever:

1. That Whoremongers and Adulterers God will judge, *Heb.* 13. 5.

2. That the Lord will not hold him guiltleſs that taketh his Name in vain.

3. That Drunkards ſhall not inherit the Kingdom of God, 1 *Cor.* 6. 9, 10.

4. That he that doth wrong, ſhall receive

for

for the wrong he hath done, and there is no reſpect of Perſons. *Col.* 3. *ult.*

Qu. *What is the Reaſon then that there be ſo many lewd and wicked Men in the Parliaments Army?*

A. 1. Becauſe Commanders in chief are not more careful in chooſing Godly Officers.

2. Becauſe Honeſt Religious Men are not more forward to put forth themſelves in this Service of God and his Church.

3. Becauſe Order and Diſcipline is not more ſtrictly Executed by Superiours.

4. Becauſe Officers in Towns and Countries aim to preſs the ſcum and refuſe of Men, and ſo by eaſing themſelves, peſture our Armies with baſe conditioned people.

Qu. *How can we expect a bleſſing upon our Preparations, when ſo many godleſs wretches are imployed in our Armies?*

A. 1. Truly it is a very ſad thing, and much to be lamented, and requires the care of the State to remedy.

2. Yet (bleſſed be God) we have multitudes of godly and eminent Chriſtians that are engaged in the Parliaments Service.

3. And beſides, we know that God can make

make use of wicked Men to serve his Providence, as he doth of wicked Angels.

4. We have many instances of bad Men that have done good Service to God and his Church, as *Saul*, *Joab*, &c.

Qu. *Is it well done of some of your Souldiers (which seem to be Religious) to break down Crosses and Images where they meet with any?*

A. 1. I confess that nothing ought to be done in a tumultuous manner.

2. But seeing God hath put the Sword of Reformation into the Souldiers hand, I think it is not amiss that they should cancel and demolish those Monuments of Superstition and Idolatry, especially seeing the Magistrate and the Minister that should have done it formerly, neglected it.

Qu. *But what say you to their tearing and burning the Books of Common Prayer, in every place where they come?*

A. Much may be said in their justification, who shew themselves so zealous against that Book.

1. It hath been the fomenter of a most lazy, lewd, and ignorant Ministry.

2. It

2. It hath been the Nurse of that lamentable blindnes and ignorance, which hath overspread many parts of this Kingdom.

3. It is a great Cause of our present Calamities, for who are they that side with our Popish Enemies, but Common-Prayer-Men?

4. It is become the most abominable Idol in the Land, people generally doe doat upon it, as much as the *Ephesians* upon *Diana*; and prefer it before Preaching in many places, being strangly inraged for the want of it.

5. It is high time therefore to remove this Brazen Serpent, and grind it to powder, seeing it is the Occasion of so much Evil.

6. It is very likely therefore that God hath stirred up the Spirits of some honest Souldiers to be his Instruments for the *destruction* of that *Idol*?

7. It belongs to the Parliament Souldiers, upon the Matter, to remove all scandalous things they meet with, having covenanted, and ingag'd themselves in the work of Reformation.

Qu. *What do you say concerning Valour and Courage?*

A. I say it is a most Noble and Heroical Vertue, that makes some Men differ from others, as much as all Men differ from Beasts.

1. I say, it is impossible for any to be a good Souldier without it. An Army of Harts led by a Lion, is better then an Army of Lions led by a Hart.

2. I say, that one valiant Man in an Army, is better than a thousand Cowards.

3. I say that a Coward degenerates from Man, being of a base and ignoble Nature.

1. God took special care, that all faint-hearted Cowards should be cashiered out of his Armys, *Deut.* 20. 8.

2. Cowards ever do more hurt then good, being like an X before an L.

3. And for the most part Cowards miscarry sooner then those that are Courageous.

Qu. *What are the Chief Arguments and Considerations to make a Souldier Courageous in the Parliaments Service?*

1. The goodness of the Cause, which undoubtedly is Gods, and his Churches.

2. The Promise of God, to help his Church and People against his and his Churches Enemies.

3. The manifold experiences that the People of God have had in former Ages of his assistance.

4. The manifold experiences of Gods special goodness to his Servants in these Times.

5. The

6. The assurance, that not an haire can fall from our heads without the Providence and Permission of God.

7. The danger of faint-heartednesse, he that would save his life in such times as these, shall lose it.

7. The Promise, that whosoever shall lose his Life, or any thing else, in the Cause of Christ and his Gospel, shall be a great gainer by the hand.

8. The consideration that this War is surrounded with the Prayers and Blessings of all the good people of the Land.

9. The multitude of eminent Christians, of all sorts, that are ingaged in this businesse.

10. The great reward of Honour here, and Glory hereafter, that shall be given to every one that is valiant for the Lord.

Qu. What are the principall Enemies to Courage and Valour?

1. Want of experience: fresh-Water Souldiers are commonly faint-hearted Souldiers; whereas they that have been used to the Wars are usually of undaunted Spirits.

2. Want of metal: some Mens Spirits are naturally so low and base, that they will never prove good Souldiers; as it is with Cocks, so

is it amongst Men: there is a breed and generation of Cravens.

3. Want of Faith: when a Man hath litle or no confidence in God, his heart must needs fail him in undertakings of danger, whereas Faith fears not in the valley of shadow of Death, *Psal.* 23. 4.

4. Want of Innocency, and a good Conscience, *Prov.* 28. 1. It was the speech of the valorous E. of *Essex*, our renowned Generals Father, (cited by D. *Barlow* in his Sermon at *Pauls* Cross, *March.* 1. 1600.) That sometimes in the Field encountering the Enemy, the weight of his sins lying heavy upon his Conscience, being not reconciled to God, quel'd his Spirits, and made him the most timerous Man that might be.

5. Want of wisdom and consideration: for surely if Men would seriously consider the evils of Cowardice, and the excellency of valour, it would make them abhor the one, and be ambitious of the other.

Qu. *Is three any great need of skill and cunning in this Profession?*

A. Yea doubtless: for *David* doth thankfully acknowledge the Lords goodness, in teaching his hand to War, and his fingers to Fight, *Psal.* 144. 1.

1. Great Wisdom, Policy, and Experience is required in Commanders.

2. And no less skill and dexterity in common Souldiers; they must know how to handle their Armes, how to keep Ranks, &c.

3. Certainly a few well-trained Souldiers are better then a multitude of raw, unexperienced Men.

Qu. *What should be done to make Souldiers skilful in their Art?*

A. 1. Officers should be very diligent in teaching and exercising their Men.

2. Common souldiers should make it their business to learn and get what cunning they can.

3. Every Souldier should seek to God by Prayer, that he would instruct and teach them: for it is the blessing of God that makes men to profit in any profession.

4. Both Commanders, Officers, and common Souldiers may advantage themselves by reading and observing what hath been written by eminent Souldiers of this Act.

Qu. *How ought Commanders and Officers to carry themselves towards their Souldiers?*

A. 1. Religiously, shewing them no evil example, but being a pattern to them of Vertue and Godliness.

2. Lo-

3. Lovingly, not in a stern rugged manner, considering that their Command is not over Beares, but Men.

4. Discreetly, incouraging them most that deserve best, and avoiding so much familiarity as may breed contempt.

5. Justly, not defrauding them of their due, nor doing or suffering any injury to be done to the meanest.

Qu. *How should inferiour Souldiers demean themselves toward their Commanders and Officers?*

A. 1. They must acknowledge and honour them as Superiours, and account them as Men set over them by the providence of God, and wisdom of the State.

2. They must be exactly obedient to their Command, even for Conscience sake, Rom. 13. 5. of all Men Souldiers are most strictly tyed to Obedience, the want whereof may prove of very dangerous Consequence.

Qu. *What say you of such Souldiers as are given to mutining.*

A. 1. They are as dangerous Cattle as can belong to an Army.

2. They deserve severe punishment, and to be utterly cashiered.

3. They

3. They will hardly ever prove good Souldiers that are tainted with this humour.

Qu. *What is your Opinion of those Souldiers that run away from their Colours?*

A. 1. Such are by Martial Law, to suffer Death, and surely they well deserve it.

2. 'Tis a most ignoble and base part to do so, and they deserve to be branded with infamy for ever, that are guilty of it.

3. Nay, it is a foul wickedness, being offensive both to God and Man, *Psal.* 78. 9.

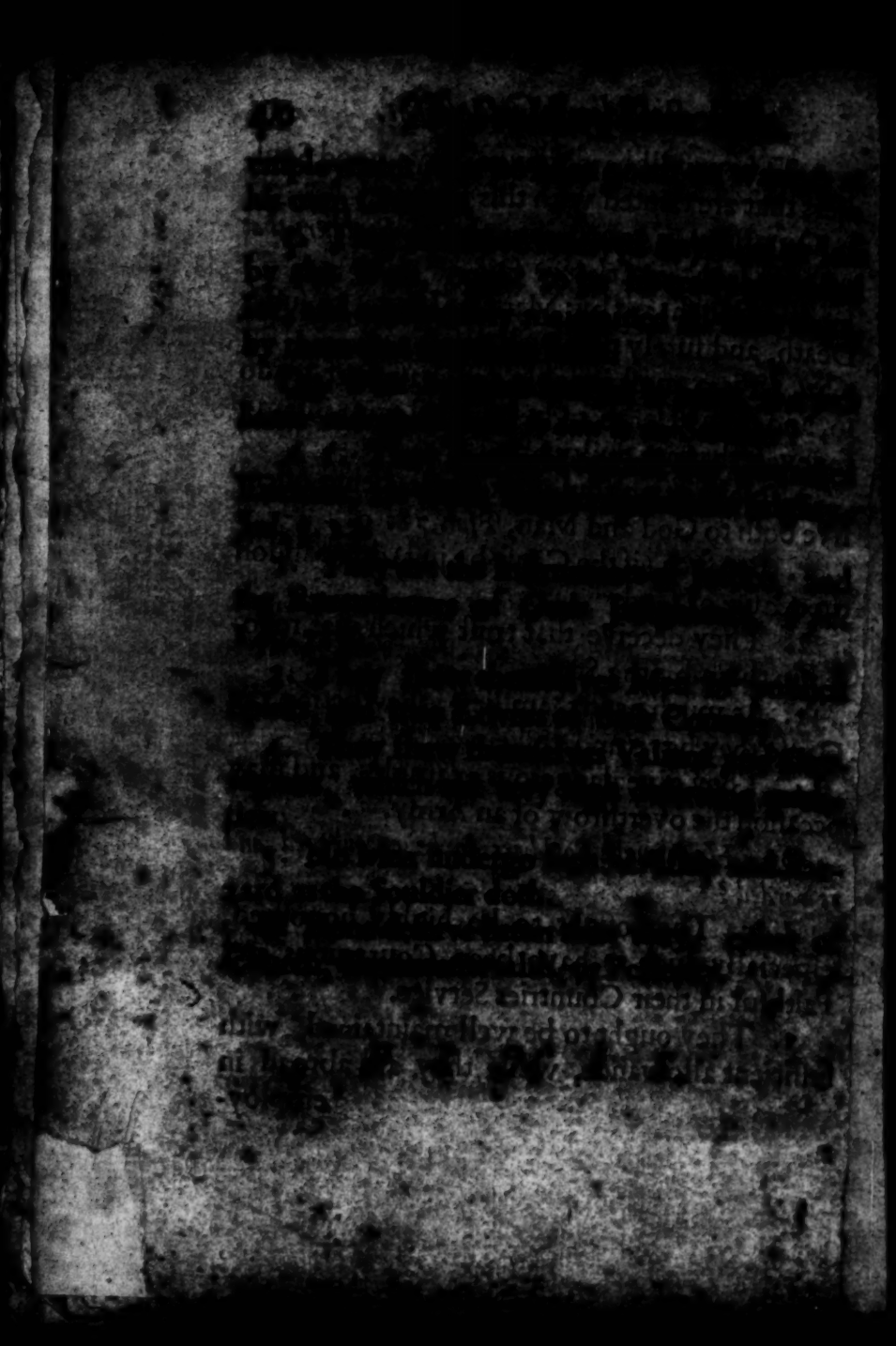
1. For such (if the Cause be just) do abandon the Cause of God.

2. They deceive that trust which was reposed in them by the State.

3. As much as in them lies, they betray the Cause they have undertaken.

4. They give dangerous examples, and may occasion the overthrow of an Army.

Qu. *How ought Souldiers to be encouraged and rewarded?*

A. 1. They ought to be highly honoured, especially such as have been Courageous and Faithful in their Countries Service.

2. They ought to be well maintained, with sufficient allowance, while they are abroad in employ-